

Śrī Caitanya-caritāmṛta: Madhya-līlā

CHAPTER 18:
LORD ŚRĪ CAITANYA MAHĀPRABHU'S
VISIT TO ŚRĪ VRNDĀVANA



Study notes of H.G.Gaurāṅga dāsa

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*jaya jaya gauracandra jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda*

All glories to Śrī Caitanya Mahāprabhu!
All glories to Lord Nityānanda!
All glories to Advaitacandra!
And all glories to all the devotees of the Lord!

Lord Śrī Caitanya Mahāprabhu's Visit to Śrī Vṛndāvana (CC Madhya-līlā : Chapter 18)

I. Caitanya Mahāprabhu's Vraja mandala parikrama

(i) Visits Āriṭ-grāma

- ❖ Visits Āriṭ-grāma (TEXT 3)

(ii) Rādhā-kunḍa & Śyāma-kunḍa

- ❖ Discovers Rādhā-kunḍa & Śyāma-kunḍa – paddy fields (TEXT 4)
- ❖ Bath in 2 ponds (TEXT 5)

Glories of Rādhā-kunḍa

TEXT 8

*yathā rādhā priyā viṣṇos
tasyāḥ kuṇḍaṁ priyaṁ tathā
sarva-gopīṣu saivaikā
viṣṇor atyanta-vallabhā*

“Just as Śrīmatī Rādhārāṇī is most dear to Lord Kṛṣṇa, so Her lake, known as Rādhā-kunḍa, is also very dear to Him. Of all the gopīs, Śrīmatī Rādhārāṇī is certainly the most beloved.”

TEXT 11

*kuṇḍera ‘mādhurī’—yena rādhāra ‘madhurimā’
kuṇḍera ‘mahimā’—yena rādhāra ‘mahimā’*

“The attraction of Rādhā-kunḍa is as sweet as that of Śrīmatī Rādhārāṇī. Similarly, the glories of the kunḍa [lake] are as great as Śrīmatī Rādhārāṇī's.

- ❖ Prayers, dance, Tilak with mud, collects mud (TEXTS 12-14)

(iii) Sumanas Lake (TEXT 15)

(iv) Govardhana Hill



- ❖ Embraced one rock – mad (TEXT 16)
- ❖ Harideva – dance (TEXT 17)
- ❖ Lunch cooking at Brahma-kunḍa (TEXT 21)
- ❖ Reflection at night – “How to see Gopāla on top of Govardhana?” (TEXTS 22-23)
- ❖ Gopāla’s trick – come down from Govardhana (TEXTS 24-25)
- ❖ Turkish soldiers attacking – take Deity (TEXT 27-28)

- ❖ Gopāla to Gāṇṭhuli – house of brāhmaṇa – secret worship (TEXTS 29-30)
- ❖ Fear of Muslims – Gopāla moved again & again – bush & village (TEXT 31)
- ❖ *hantāyam adrir abalā hari-dāsa-varyo...* (TEXT 34: SB 10.21.18).

TEXT 38

*vāmas tāmarasākṣasya
bhuja-daṇḍaḥ sa pātu vaḥ
krīḍā-kandukatām yena
nīto govardhano giriḥ*

Śrī Caitanya Mahāprabhu said, “May the left arm of Śrī Kṛṣṇa, whose eyes are like the petals of a lotus flower, always protect you. With His left arm He raised Govardhana Hill as if it were a toy.”

- ❖ Caitanya Mahāprabhu saw Gopāla Deity for 3 days. On 4th day, Deity back to temple (TEXT 39)
- ❖ Caitanya Mahāprabhu – walk with Deity, chant, dance – jubilant crowd – chanted “Hari”, “Hari” – Deity return to own temple – Lord at bottom of hill (TEXTS 40-41)
- ❖ Gopāl granted interview to Rūpa & Sanātana also (TEXT 45)
- ❖ Rūpa Gosvāmī's associates in Mathurā (TEXTS 48-52)

Gopāla Bhaṭṭa Gosvāmī	Śrī Yādava Ācārya	Nārāyaṇa dāsa
Raghunātha dāsa Gosvāmī	Govinda Gosvāmī	Govinda
Raghunātha Bhaṭṭa Gosvāmī	Śrīla Rūpa Gosvāmī	Vaṇī Kṛṣṇadāsa
Lokanātha dāsa Gosvāmī	Śrī Uddhava dāsa	Puṇḍarikākṣa
Bhūgarbha Gosvāmī	Mādhava	Īśāna
Śrī Jīva Gosvāmī	Śrī Gopāla dāsa	Laghu Haridāsa

- ❖ Gopāla came from Mathurā to His own place (TEXT 54)

(v) Śrī Kāmyavana (TEXT 55)

(vi) Nandīśvara (TEXT 57)

(vii) Pāvana sarovar (TEXT 58)

- ❖ Nanda, Yasoda, Gopal



(viii) Khadiravana (TEXT 63)

(ix) Śeṣasāyī (TEXT 64)

TEXT 65

*yat te sujāta-caraṇāmburuhaṁ staneṣu
bhītāḥ śanaiḥ priya dadhīmahi karkaṣeṣu
tenāṭavīm aṭasi tad vyathate na kiṁ svit
kūrpādibhir bhramati dhīr bhavad-āyusāṁ naḥ*

“O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path.”

- (x) **Khelā-tīrtha**
- (xi) **Bhāṇḍīravana**
- (xii) **Bhadravana** (TEXT 66)
- (xiii) **Śrīvana** (Bilvavana)
- (xiv) **Lohavana** (TEXT 67)
- (xv) **Mahāvana**, saw Gokula - twin arjuna trees (TEXT 68)
- (xvi) **Mathurā** – stayed at Sanoḍiyā brāhmaṇa's house (TEXT 69)
- (xvii) **Akrūra-tīrtha** (TEXT 70)
- (xviii) **Vṛndāvana** - bath at Kālīya Lake & Praskandana (71)
- (xix) **Dvādaśāditya**
- (xx) **Keśī-tīrtha**
- (xxi) **Rāsa-sthali**

- ❖ Next morning – Vṛndāvana – Cīra-ghāṭa – Tentulī-talā (Imli-talā) – rest - shiny platform (TEXTS 75-76)
- ❖ Yamunā flowed near Tentulī-talā – cool breeze – saw Vṛndāvana
- ❖ Sit beneath tamarind tree & chant holy name – return to Akrūra-tīrtha
- ❖ Crowds at Akrūra-tīrtha – sit in a solitary place – afternoon – people – importance of chanting holy name. (TEXTS 81)

II. Caitanya Mahāprabhu and Kṛṣṇadāsa kṣatriya

- ❖ Astonished to see Lord's beauty – offered obeisances unto Lord. (TEXT 84)
- ❖ Lord – “Who are you? Home?” – fallen householder – Rājaputa – on other side of Yamunā – wish to be servant of a Vaiṣṇava. (TEXTS 85-86)
- ❖ Dream – find You – Lord bestowed mercy by embracing him – mad with ecstatic love & dance & chant. (TEXTS 87-88)
- ❖ Kṛṣṇadāsa returned to Akrūra-tīrtha with Lord - remnants were given to him (TEXT 89)
- ❖ Left everything to remain with Caitanya Mahāprabhu. (TEXT 90)

III. Saints and Swindlers : Kṛṣṇa - Kālīya

- ❖ “Kṛṣṇa has again manifested at Vṛndāvana.” (TEXT 91)
- ❖ Came to Akrūra-tīrtha – made tumultuous sound as coming from Vṛndāvana (TEXT 92)
- ❖ “Kṛṣṇa has again manifested Himself on the waters of Kālīya Lake. He dances on hoods of serpent Kālīya & jewels on hoods blazing. (TEXTS 93-94)
- ❖ “Everyone has seen Kṛṣṇa. No doubt about it.” – Caitanya Mahāprabhu laughed – “Everything is correct.” (TEXT 95)
- ❖ 3 nights – to Kālīya-daha to see Kṛṣṇa & return, “Now we have seen Kṛṣṇa Himself.” (TEXT 96)

TEXT 97

*prabhu-āge kahe loka,—śrī-kṛṣṇa dekhila
‘sarasvatī’ ei vākye ‘satya’ kahāila*

Everyone came before Śrī Caitanya Mahāprabhu and said, “Now we have directly seen Lord Kṛṣṇa.” Thus by the mercy of the goddess of learning they were made to speak the truth.

TEXT 98

*mahāprabhu dekhi’ ‘satya’ kṛṣṇa-daraśana
nijājñāne satya chāḍi’ ‘asatye satya-bhrama’*

When the people saw Śrī Caitanya Mahāprabhu, they actually saw Kṛṣṇa, but because they were following their own imperfect knowledge, they accepted the wrong thing as Kṛṣṇa.

TEXT 99

*bhaṭṭācārya tabe kahe prabhura caraṇe
‘ājñā deha’, yāi’ kari kṛṣṇa daraśane!’*

At that time Balabhadra Bhaṭṭācārya placed a request at the lotus feet of Śrī Caitanya Mahāprabhu. He said, “Please give me permission to go see Lord Kṛṣṇa directly.”

PURPORT: TEXT 99

- ✓ Because they were speculating with their imperfect knowledge, they saw Śrī Caitanya Mahāprabhu as an ordinary human being and a boatman's light in the lake as Kṛṣṇa.

1

Lesson 1: One must see things as they are through the mercy of a spiritual master; otherwise, if one tries to see Kṛṣṇa directly, he may mistake an ordinary man for Kṛṣṇa or Kṛṣṇa for an ordinary man.

PURPORT: TEXT 99 Cntd...

- ✓ Everyone has to see Kṛṣṇa according to the verdict of Vedic literatures presented by the self-realized spiritual master.
- ✓ A sincere person is able to see Kṛṣṇa through the transparent via medium of Śrī Gurudeva, the spiritual master.

2

Lesson 2: Unless one is enlightened by the knowledge given by the spiritual master, he cannot see things as they are, even though he remains constantly with the spiritual master.

PURPORT: TEXT 99 Cntd...

- ✓ This incident at Kāliya-daha is very instructive for those eager to advance in Kṛṣṇa consciousness.

TEXT 100

*tabe tāṅre kahe prabhu cāpaḍa māriyā
“mūrkhera vākye ‘mūrkhā’ hailā paṇḍita hañā*

When Balabhadra Bhaṭṭācārya asked to see Kṛṣṇa at Kāliya-daha, Śrī Caitanya Mahāprabhu mercifully slapped him, saying, “You are a learned scholar, but you have become a fool, being influenced by the statements of other fools.

3

Lesson 3: Māyā is so strong that even a person like Balabhadra Bhaṭṭācārya, who was constantly staying with Śrī Caitanya Mahāprabhu, was influenced by the words of fools.

PURPORT: TEXT 100

- ✓ He wanted to see Kṛṣṇa directly by going to Kāliya-daha, but Śrī Caitanya Mahāprabhu, being the original spiritual master, would not allow His servant to fall into such foolishness.
- ✓ He therefore chastised him, slapping him just to bring him to a real sense of Kṛṣṇa consciousness.

- ❖ “Why would Kṛṣṇa appear Kali yuga? Foolish people mistaken – causing agitation and making a tumult. (TEXT 101)
- ❖ “Do not become mad. (TEXT 102)
 - Simply sit down here
 - Tomorrow night go see Kṛṣṇa
- ❖ Respectable gentlemen came to see Lord – “Have you seen Kṛṣṇa?” (TEXT 103)
- ❖ Real story revealed – fisherman (Kṛṣṇa), boat (Kāliya), torchlight (jewel) (TEXT 104)
- ❖ “Actually Lord Kṛṣṇa has returned to Vṛndāvana – people have seen Him. (TEXT 107)

TEXT 108

*kintu kāhoṇ ‘kṛṣṇa’ dekhe, kāhoṇ ‘bhrama’ māne
sthāṇu-puruṣe yaiche viparīta-jñāne*

“But where they are seeing Kṛṣṇa is their mistake. It is like considering a dry tree to be a person.”

PURPORT: TEXT 108

- ✓ sthāṇu = “a dry tree without leaves.” – puruṣa
- ✓ From a distance one may mistake such a tree for a person.
- ✓ Although Mahāprabhu is in Vṛndāvana, inhabitants considered

- Him an ordinary human being, & mistook fisherman to be Kṛṣṇa.
- ✓ Every human being is prone to make such mistakes.
 - ✓ Śrī Caitanya Mahāprabhu was mistaken for an ordinary sannyāsī
 - ✓ Fisherman was mistaken for Kṛṣṇa
 - ✓ Torchlight was mistaken for bright jewels on Kālīya's hoods.

TEXT 109

*prabhu kahe,—‘kāhāṇ pāilā kṛṣṇa daraśana?’
loka kahe,—‘sannyāsī tumi jaṅgama-nārāyaṇa*

Śrī Caitanya Mahāprabhu then asked them, “Where have you seen Kṛṣṇa directly?”

The people replied, “You are a sannyāsī, a renunciant; therefore You are a moving Nārāyaṇa [jaṅgama-nārāyaṇa].”

PURPORT: TEXT 109

- ✓ Bhaktisiddhānta Sarasvatī Ṭhākura: Brahman takes shape and moves here & there as Māyāvādī sannyāsī.
- ✓ *Daṇḍa-grahaṇa-mātreṇa naro nārāyaṇo bhavet*
- ✓ *nārāyaṇaḥ paro ’vyaktāt*

TEXT 110

*vṛndāvane ha-ilā tumi kṛṣṇa-avatāra
tomā dekhi’ sarva-loka ha-ila nistāra*

The people then said, “You have appeared in Vṛndāvana as an incarnation of Kṛṣṇa. Just by seeing You, everyone is now liberated.”

TEXT 111

*prabhu kahe,—‘viṣṇu’ ‘viṣṇu’ ihā nā kahibā!
jīvādhame ‘kṛṣṇa’-jñāna kabhu nā karibā!*

Śrī Caitanya Mahāprabhu immediately exclaimed, “Viṣṇu! Viṣṇu! Do not call Me the Supreme Personality of Godhead. A jīva cannot become Kṛṣṇa at any time. Do not even say such a thing!”

❖ Spark ≠ Flame (TEXT 113)

TEXT 114

*hlādinīyā saṁvid-āśliṣṭaḥ
sac-cid-ānanda īśvaraḥ
svāvidyā-saṁvṛto jīvaḥ
saṅkleśa-nikarākaraḥ*

“The Supreme Personality of Godhead, the supreme controller, is always full of transcendental bliss and is accompanied by the potencies known as hlādinī and saṁvit. The conditioned soul, however, is always covered by ignorance and embarrassed by the threefold miseries of life. Thus he is a treasure-house of all kinds of tribulations.’

TEXT 115

*yei mūḍha kahe,—jīva īśvara haya ‘sama’
seita ‘pāṣaṇḍī’ haya, daṇḍe tāre yama*

“A foolish person who says that the Supreme Personality of Godhead is the same as the living entity is an atheist, and he becomes subject to punishment by the superintendent of death, Yamarāja.”

PURPORT: TEXT 115

- ✓ pāṣaṇḍī (ŚB 4.2.28, 30 and 32, 5.6.9, and 12.2.13 and 3.43.)
 - Jiva = Supreme Personality of Godhead
 - Spirit = matter
 - Worshipers of impersonalists like Dattātreya
 - Overly absorbed in conception of body & bodily necessities
 - Considers demigods = Supreme Personality of Godhead
 - Disobeys orders of the spiritual master

✓ Pāṣaṇḍī: Nondevotee who doesn't accept Vedic conclusions
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- ❖ People said
 - You are Supreme Personality of Godhead in every respect, in bodily features & characteristics. (TEXT 117)

- Uncommon characteristics – beyond imagination of an ordinary man – Kṛṣṇa + golden (TEXT 118, 120)

TEXT 119

*mṛga-mada vastre bāndhe, tabu nā lukāya
‘īśvara-svabhāva’ tomāra ṭākā nāhi yāya*

“As the aroma of deer musk cannot be concealed by wrapping it in a cloth, Your characteristics as the Supreme Personality of Godhead cannot be concealed by any means.”

- ❖ Seeing You once – women, children, old men, meat-eaters & lowest caste – chant & dance (TEXT 121-122)
- ❖ Listening Your holy name - mad with ecstatic love – able to deliver 3 worlds. (TEXT 123)
- ❖ By hearing Your holy name, dog-eaters become holy saints. Your uncommon potencies cannot be described in words. (TEXT 124)

TEXT 125

*yan-nāmadheya-śravaṇānukīrtanād
yat-prahvaṇād yat-smaraṇād api kvacit
śvādo ‘pi sadyaḥ savanāya kalpate
kutaḥ punas te bhagavan nu darśanāt*

“To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters becomes immediately eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him.’

- ❖ Caitanya Mahāprabhu bestowed causeless mercy upon all people – ecstatic love – returned homes. (TEXT 127)

IV. Invitations in Mathurā

- ❖ Brāhmaṇa disciple of Mādhavendra Purī – house to house – inspired other brāhmaṇas to invite Caitanya Mahāprabhu to their homes. (TEXT 129)
- ❖ Balabhadra Bhaṭṭācārya – extended invitations – 10-20 invitations/day - to the Lord – requested Sanoḍiyā brāhmaṇa to ask the Lord to accept their invitations. (TEXTS 130-132)
- ❖ Brāhmaṇas from Kānyakubja & South India offered invitations to Śrī Caitanya Mahāprabhu (TEXT 133)
- ❖ Come to Akrūra-tīrtha and cook food – offer to śalagrāma-śilā (TEXT 134)

V. Caitanya Mahāprabhu jumps in Yamunā at Akrūra-ghāṭera

- ❖ Remembering Akrūra's visit. (TEXT 135-137)

VI. Balabhadra Bhaṭṭācārya plans to leave Vṛndāvana

- ❖ Reasons to get Caitanya Mahāprabhu out of Vṛndāvana
 - Drowning (TEXT 138)
 - Crowding (TEXT 141)
 - Inviting
 - Crying
- ❖ Sanoḍiyā brāhmaṇa suggests: Take Him to Prayāga – along Ganges – very pleasurable (TEXT 143)

TEXT 145

*māgha-māsa lāgila, ebe yadi yāiye
makare prayāga-snāna kata dina pāiye*

“It is now the beginning of the month of Māgha. If we go to Prayāga at this time, we shall have an opportunity to bathe for a few days during Makara-saṅkrānti.”

- ❖ Tell Caitanya Mahāprabhu your happiness, Caitanya Mahāprabhu's happiness in Ganges. (TEXT 147)

4

Lesson 4: It is not uncommon for associated to discuss forcing Guru into submission for his benefit.

Disturbance

TEXT 148

*“sahite nā pāri āmi lokera gaḍabaḍi
nimantraṇa lāgi’ loka kare huḍāhuḍi*

Balabhadra Bhaṭṭācārya told the Lord, “I can no longer tolerate the disturbance of the crowd. People are coming one after another to offer invitations.

TEXT 149

*prātaḥ-kāle āise loka, tomāre nā pāya
tomāre nā pāñā loka mora māthā khāya*

“Early in the morning people come here, and not seeing You present, they simply tax my brain.

TEXT 151

*udvigna ha-ila prāṇa, sahite nā pāri
prabhura ye ājñā haya, sei śire dhari*

“My mind has become very much agitated, and I cannot bear this anxiety. Now everything rests on the permission of Your Lordship. I will accept whatever You want to do.”

Humble
Submissive
Understand

TEXT 152

*yadyapi vṛndāvana-tyāge nāhi prabhura mana
bhakta-icchā pūrite kahe madhura vacana*

Although Śrī Caitanya Mahāprabhu had no desire to leave Vṛndāvana, He began to speak sweet words just to fulfill the desire of His devotee.

Grateful

TEXT 153

*“tumi āmāya āni’ dekhāilā vṛndāvana
ei ‘ṛṇa’ āmi nāriba karite śodhana*

Śrī Caitanya Mahāprabhu said, “You have brought Me here to show Me Vṛndāvana. I am very much indebted to you, and I shall not be able to repay this debt.

Obident

TEXT 154

*ye tomāra icchā, āmi seita kariba
yāhān lañā yāha tumi, tāhāni yāiba*

“Whatever you desire, I must do. Wherever you take Me, I shall go.”

Summary: Mind – anxiety + agitation – permission – accept whatever You want to do.

VII. Caitanya Mahāprabhu and Pāṭhāna soldiers

(a) Travels to Mahāvana [Gokula]

- ❖ With Rājaputa Kṛṣṇadāsa & Sanoḍiyā brāhmaṇa (TEXT 158)
- ❖ Others fatigued – sat under tree (TEXT 159)
- ❖ Cows – cowherd boy flute – ecstatic love (TEXT 160-161)
- ❖ Lord fell to ground unconscious + foam + breathing stopped (TEXT 162)

(b) Pāṭhāna soldiers

- ❖ Sannyāsī must have possessed gold. (TEXT 164)
- ❖ 4 rogues taken away sannyāsī's riches – poison dhuturā. (TEXT 165)

(c) Arrest

TEXT 166

*tabe sei pāṭhāna cāri-janere bāndhila
kāṭite cāhe, gauḍiyā saba kāṇpite lāgila*

Thinking this, the Pāṭhāna soldiers arrested the four persons and decided to kill them. Because of this, the two Bengalis began to tremble.

❖ 2 fearless + 2 Bengalis began to tremble.



(d) Sanodiyā brāhmaṇa says

- ❖ Go to your commander and get his decision. (TEXT 168)
- ❖ My spiritual master – Mathurā – know many people in service of Muslim king. (TEXT 169)
- ❖ Sometimes falls unconscious because of disease – sit, you will see He regains consciousness and His normal condition. (TEXT 170)
- ❖ Sit down here for a while and keep us all under arrest. When sannyāsī regains his senses – question Him. Then, if you like, you can kill us all. (TEXT 171)

(e) Pāṭhāna soldiers reply

- ❖ You are all rogues. One of you - western lands, one – Mathurā – 2 Bengalis (TEXT 172)

(f) Rājaputa Kṛṣṇadāsa said

- ❖ My home here – 200 Turkish soldiers + 100 cannons. (TEXT 173)
- ❖ They'll come & plunder (TEXT 174)
- ❖ Bengali pilgrims are not rogues. You are rogues, for you want to kill the pilgrims and plunder them. (TEXT 175)

(g) Caitanya Mahāprabhu gets up

- ❖ Chanted “Hari! Hari!” – soldiers’ hearts were struck by thunderbolts – released (TEXTS 176-179)
- ❖ Soldiers – “4 rogues – dhuturā – possessions” (TEXTS 181-182)
- ❖ Caitanya Mahāprabhu, “Associates – no possessions – epilepsy – they maintain Me.” (TEXTS 183-184)
- ❖ Establish Koran

TEXT 202

*aneka dekhinu muṇi mleccha-śāstra haite
‘sādhya-sādhana-vastu’ nāri nirdhārite*

“I have studied the Muslim scripture very extensively, but from it I cannot conclusively decide what the ultimate goal of life is or how I can approach it.”

TEXT 203

*tomā dekhi' jihvā mora bale 'kṛṣṇa-nāma'
'āmi—baḍa jñānī'—ei gela abhimāna*

“Now that I have seen You, my tongue is chanting the Hare Kṛṣṇa mahā-mantra. The false prestige I felt from being a learned scholar is now gone.”

- ❖ Caitanya Mahāprabhu – “get up – chanted holy name – sinful reactions accrued for many millions of lives are gone. You are now pure.” (TEXT 205)

TEXT 207

*'rāmadāsa' bali' prabhu tānra kaila nāma
āra eka pāṭhāna, tānra nāma—'vijuli-khāṇna'*

In this way Śrī Caitanya Mahāprabhu directly initiated the saintly Muslim by advising him to chant the holy name of Kṛṣṇa. The Muslim's name was changed to Rāmadāsa. Another Pāṭhāna Muslim present there was named Vijuli Khān.

PURPORT: 207

- ✓ Change names after initiation.
- ✓ In India – falsely accused of converting mlecchas and yavanas to the Hindu religion.
- ✓ Māyāvādī sannyāsīs – jagad-guru – not travel –
 - No expertise – acquisitions against the movement
 - No education – destroying principles of Hindu religion

5

Lesson 5: We are not spoiling Hindu system of religion but are simply following in the footsteps of Caitanya Mahāprabhu by traveling all over the world and accepting those who are interested in understanding Kṛṣṇa as Kṛṣṇadāsa or Rāmadāsa.

TEXT 213

*aiche līlā kare prabhu śrī-kṛṣṇa-caitanya
'paścime' āsiyā kaila yavanādi dhanya*

In this way Lord Śrī Caitanya Mahāprabhu performed His pastimes. Coming to the western part of India, He bestowed good fortune upon the yavanas and mlecchas.

TEXT 225

*alaukika-līlā prabhura alaukika-rīti
śunileo bhāgya-hinera nā haya pratīti*

The pastimes and methods of Śrī Caitanya Mahāprabhu are uncommon. Unfortunate is he who cannot believe even after hearing all these things.

TEXT 226

*ādyopānta caitanya-līlā—‘alaukika’ jāna’
śraddhā kari’ śuna ihā, ‘satya’ kari’ māna’*

From beginning to end the pastimes of Śrī Caitanya Mahāprabhu are uncommon. Just hear them with faith and accept them as true and correct.

TEXT 227

*yei tarka kare ihāṇ, sei—‘mūrkhā-rāja’
āpanāra muṇḍe se āpani pāḍe vāja*

Whoever argues about this is a great fool. He intentionally and personally brings a thunderbolt down upon his head.

TEXT 228

*caitanya-caritra ei—‘amṛtera sindhu’
jagat ānande bhāsāya yāra eka-bindu*

The pastimes of Śrī Caitanya Mahāprabhu are an ocean of nectar. Even a drop of this ocean can inundate the whole world with transcendental bliss.

